

THE REBEL

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S. C. Impossible With Aberhart

The report of G. L. MacLachlan, chairman of the Alberta Social Credit Board, made to the caucus upon his return from England, contains these words:

"As a basis for future action, Major Douglas considered it MOST VITAL that the GREAT MASS of the people of Alberta be UNITEDLY determined to have the results which only social credit can bring about."

If there is one indisputable fact which every citizen of Alberta should have discovered during the past two years, it is that the introduction of the Aberhartian perversion of Social Credit, instead of having brought unity and harmony, has divided the people into warring camps, and that there is now more discord and strife than ever before in our history.

It is an equally incontrovertible fact that the Aberhart party, which gained only slightly over half of the popular vote, is itself no longer a harmonious unit.

It is also an important and significant truth that in practically every electoral contest, in the province as well as outside, since the government took office, Social Credit candidates have been defeated, proving beyond question that the party has been losing ground.

It is further an indisputable fact that after nearly two years in office, the Aberhart party, according to Major Douglas himself and many members of the party, had not made one step toward the introduction of Social Credit; that it never had a plan for doing so,—proving that it had in fact gained power by false pretenses.

With these facts before us,—facts provided by two years of open records which none can dispute,—and considering that according to Major Douglas, Powell, his representative; MacLachlan, head of the Social Credit Board; Premier Aberhart himself, as well as every other leading light in the movement; considering, we repeat, that according to all these, unity and co-operation are VITALLY ESSENTIAL to the introduction of Social Credit, how can any person in his right mind perceive even the remotest possibility of success so long as the present government is in power? Certainly if unity is essential, there can be no Social Credit while Aberhart is connected with the government in any capacity whatsoever; for it is HE who above all others is responsible for the deplorable state of discord, suspicion and strife existing today.

If Major Douglas, his advisers, and Social Crediters in general are wise, they will face the sad but unrelenting truth that while Aberhart did indeed gain a following of just over fifty percent of the voters, he gained his support by trickery, lying, and the misrepresentation of Social Credit, and that by his deceit he at the same time gained the contempt and unyielding opposition of the remainder, who might have co-operated with an honest man. But nothing apart from the complete elimination of Aberhart can now hope to gain the confidence and support of the many thousands to whom he is an abomination and who hold him personally responsible for the prevalent condition of disunity.

Social Crediters need but to bear in mind the simple yet vital fact (Continued on page 2).

BROUGHAM DID NOT CHARGE THEFT

Of course, we may be slightly biased. We admit that we regard Premier Aberhart as perhaps the worst liar and yellowest coward who ever stole political power. We do not believe him even when he speaks the truth. At any rate, when we feel that he is telling the truth, we always consider it advisable to check and double check what he said; and even after we have found that he spoke the truth, we suspect him of having done so for the purpose of conveying a lie. After all, "A truth that's told with bad intent, beats all the lies you can invent."

But you, dear reader, may have harbored a degree of faith in Brother Aberhart's honesty and sincerity. So, we have not the gall to ask you to share our views simply because we hold them; but we do humbly suggest that you view the following with the eye of your conscience:

Speaking at the Calgary Prophetic Bible Institute on June 4, last,

Premier Aberhart in referring to the various Social Credit experts who had offered their services, is reported in The Albertan to have said in regard to H. B. Brougham of New York: "Brougham accused me of having stolen his plan. Why should I steal it, when he had offered to give it to me?"

On June 5 we wrote to Mr. Brougham as follows: "In the course of an address at the Calgary Prophetic Bible Institute last night, Premier Aberhart stated that you had accused him of having stolen your Social Credit plan during your stay at Edmonton. While it would not surprise me to learn that Aberhart had committed such a theft, I do not recall that you made any such accusation while you were here, and I would appreciate having a statement from you in this connection for publication in the next issue of The Rebel. I should have your reply by the 18th inst., so, if necessary, you may wire me collect."

Under date of June 16, we have the following telegram from Mr. Brougham: "Replying to your inquiry, neither privately nor by publication have I ever accused Aberhart of stealing my Social Credit plan. Cordially, Herbert Bruce Brougham."

So that would definitely appear to be that. But just to make you feel either a little madder or a little gladder, try this on your political piccolo. It is from a report of a speech by Mr. Aberhart under date of December 6, 1935, as recorded in the Social Credit Chronicle: "Mr. Brougham SENT ME A COPY OF HIS PLAN by mail, and then wondered why I did not take action."

Well, "you pays your money and you takes your choice." And if you are crazy in the head you will of course recognize as "divinely-inspired" truth Aberhart's claim that Brougham had accused him of stealing something which he (Aberhart) had previously acknowledged as having received by mail from Brougham himself. But no doubt Aberhart can easily pawn this off as just another little "mistake under the direction of God."

Send us names of your Social Credit friends to receive copies of The Rebel. You can do them no greater favor. Single copies 10c. or three for 25c. postpaid.

ONE GOVERNMENT PROMISE FULFILLED



Hon W. A. Fallow, regarding opposition criticism: "They are giving us a rough ride now; but that's nothing to what we'll give them before we're right through with them."

THE REBEL

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S.C. IMPOSSIBLE WITH ABERHART

(Continued from page 1)

that the basic objections of opponents are not on the score of Social Credit. The objections do not come from the so-called Big Shots, but from ordinary citizens who would gladly co-operate in any honest endeavor to improve conditions. But these people will never support any movement, regardless of its inherent merits, which is fostered by lying, slandering, boycotting, and prostitution of religion, the methods employed by Aberhart.

The only possibility, if any still remains, of establishing unity, is the complete elimination of Aberhart and the calling of a general election for the presentation of a Social Credit plan and a discussion and vote upon its merits.

THE "UNITY" COVENANT

It would be interesting to know whose twisted mind conceived the idea of the "unity covenant," this latest piece of idiocy by the Alberta government, which members of the legislature are asked to sign as a pledge of the "co-operation" our government appears incapable of commanding by its own merits. By its terms, the members bind themselves not to indulge in what the government may consider unwarranted criticism, or, in plainer language, to "keep their mouths shut," as Premier Aberhart officially requested in one of his recent sermons. Equally interesting would it be to comprehend the inner workings of a mind that would stultify itself by signing such a document.

View, gentle reader, the supremely unique, the inspiring, edifying spectacle of "honorable gentlemen" already in honor and common decency bound to attend to His Majesty's business in the House without fear, favor or respect of persons, being requested, and consenting, to sign a document pledging them—in advance—to refrain from doing what their conscience and duty may require of them to do! Imagine, if you can do so without "busting" a hamstring, the kind of "honor" possessed by a "gentleman" who must be bound, in writing, to do what he is already under obligation to do—to co-operate,—and NOT to do that which this same obligation imposes upon him to do—to criticize, should he consider it his duty in the public interests to do so. In other words, witness before your very eyes, the official transformation of members of a legislature into rubber stamps! Shout with glee, O Satan, over this spectacle of official hypocrisy in which supposedly honorable men, by signed "covenant," publicly pledge themselves to violate their honor and sacred privileges and obligations as representatives of the people!

And thus is "unity" established in government ranks! In this manner is "co-operation" achieved! Already handicapped by virtue of having been specially hand-picked by their leader; their freedom of action circumscribed by unethical pledges to their constituency organizations, and by the strictly partizan registration covenant, these puppets are now made completely impotent and useless with yet another shackle—a triple padlock on conscience, mind and speech!

Who says Alberta is not under a dictatorship!

ZACHARIAH'S HORSES?

Our sarcastic Danish friend dropped in the other day to observe that perhaps those horses in Edmonton of whose presence for government road work the Hon. Mr. Fallow disclaimed all knowledge, may be the speckled horses of Zachariah of which Aberhart has so much to say.

GOVERNMENT SUBSCRIPTION TO REBEL

Among the new subscriptions to The Rebel received recently, was one from the Social Credit Board of Alberta, one department of the government which appears to have some sense. Now that the ice has been broken, Aberhartists should have no fears that reading of The Rebel will corrupt their morals, and we shall look forward to many more subscriptions from government supporters. We are quite sure that there are many good sports amongst them who realize that the best way of learning the truth about your own cause is to study carefully everything its opponents can say against it. "He who knows only his own side of the case, knows little of that," is a truism that will not be gainsaid.

MAKE HIM TALK OR QUIT

A great many people undoubtedly realize that if Aberhart could be forced into a position where he would have no alternative but to "talk turkey" in defense of his actions instead of a lot of rubbish in self-glorification, it would be a comparatively simple matter to deflate this champion political windbag. It is clearly evident that his present method of ignoring his critics with pretended magnanimity is just a trick calcu-

lated to justify evasion of issues and at the same time to make a hero and martyr of himself.

Aberhart does not dare to face an issue fairly and honestly, as to do so would spell exposure, disgrace and defeat. That is why he has so little to say in the House, where he should speak, and so much to say in his pulpit, where none can talk back. That is why he forbids his supporters to debate with opponents in public, discourages listening to opposition speakers, urges boycotting, and advocates licensing of the press.

And so long as the people will put up with this cowardly dodging of his responsibilities, Aberhart will continue to do it. But if the people really so desire, they can force him to either put up or shut up. Just as he now takes comfort and solace out of the letters of flattery and adulation from his followers, just so could he be brought to a realization of the widespread contempt for him by an equal flood of letters of condemnation. Write to him, demanding that he face his accusers like a man. Write to your M.L.A. and your newspaper and demand that the various charges of public misconduct be investigated. Do all you can in every legitimate manner open to you to arouse public opinion. If this is done, and made vocal, the weight of resentment against Aberhart would compel him to either come out into the open in self-defense or to crawl into a hole. Our guess is that he is too yellow to fight, sufficient reason itself for putting him "on the spot."

MANNING'S MANNERS

One would have thought that during his months of illness, the Hon. E. C. Manning would have indulged in a little sober reflection on the manner in which religion has been abused by his party for political ends. But his first public utterances since his illness, made from the local political pulpit, indicate that he is hopelessly under the corrupting influence of his master, Aberhart.

Servile as a slave, he submitted to the degrading humiliation of serving as a "stooge" in a dialogue with his boss; and like a parrot he repeated Aberhart's stale saws on the allegedly divine character of Social Credit, quoting Scripture to further the delusion. Particularly nauseating was his emphasis of the old standby that if the Social Credit movement were not of God it would fall, the obvious intent of this devilish casuistry being to suggest that it IS of God and that therefore to question or criticize were to "murmur against God."

Mr. Manning is either very stupid, terribly misled by his mentor, or equally unscrupulous, and for his own sake we hope that he will come to his senses before it is too late to make amends for the harm he is doing by his present unsavory conduct.

PAPA KNOWS BEST

One of the humorously pathetic features of Aberhartism has been Aberhart's bullheaded refusal to recognize the obvious truth that no one can do anything whatsoever unless he has the power to do it.

Even before Aberhart was in office, Douglas emphasised this self-evident truth when he stated that any plans for the utilization of the public (social) credit were entirely premature until the POWER to deal with it, or use it, HAD BEEN ACQUIRED. But even as late as January of the present year, Aberhart said: "His (Douglas') statement that Alberta must first secure control of her own credit system indicates his lack of comprehension of the constitutional authority of the province. . . . I trust that Social Creditors of Britain, Australia, New Zealand and other colonies will soon become aware of the INSINCERITY and unfortunate tactics employed by Major Douglas."

Under pressure of the insurgents, Aberhart has now been forced to acknowledge that perhaps after all "papa" Douglas knows best—that one must have at least sufficient power to brew a bally cup of tea before one can have the bally brew. Of course, he is still fiddling with the idea of utilizing "spiritual power" for something or other, but perhaps he can be prevailed upon to use that in connection with his rain-making and grasshopper destruction plan of which he has been "rapturing" of late. If he could now be induced to also accept the Douglas dictum that "Social Credit parties are not necessary to obtain Social Credit," perhaps we could again have a spot of peace in jolly old Alberta. (Note—The two "bally's," one "jolly" and one "spot" are inserted as a special recognition of the presence of C. F. Powell. We are sure the dear chappie will reciprocate by subscribing to The Rebel.)

BRIBE ACKNOWLEDGED

Now that in its new "unity covenant" the government has officially specified the sum of \$25 as the amount of the proposed dividend, it can no longer be said that the figure was used merely "for purposes of illustration" during the election campaign. It was a bribe if ever there was such a thing, and the government's ratification of the amount is official admission of the fact and acknowledgment of the justice of the criticism directed against it. This is only one more added to the many instances in which the "diabolical misrepresentations of the opposition" were more in accord with the facts than the official pronouncement of the head of the government.

The Essence of Aberhartism

"My lord, I am not guilty You got it in for me because I was Social Credit and you were Liberal."—So declared Stanley Blozak in trial in an Edmonton court and just before he swallowed a fatal dose of poison.

We would not charge Aberhart with direct responsibility for the death of this man. The poor fellow's apparently unbalanced state of mind may not be traceable as a direct result of Aberhart's politico-religious emotionalism. But Aberhart himself cannot be relieved of the responsibility of fostering a spirit of emotionalistic fanaticism having all the elements for the production of just such consequences. We cannot forget the letter from the lady who wrote that if Aberhart were what we charged, life for her would not be worth living; nor the case of the Calgary lady who had to be forcibly restrained from committing suicide when her faith in Aberhart was brought into question. Neither can we rush aside the memory of the Drummheller fanatic who called upon the people of Alberta to "arise and worship Aberhart, the SON OF GOD."

The essence of Aberhartism is an idolatrous fanaticism arising out of an emotional complex formed by the exaltation of the baser human elements of greed and selfishness into Satanic fusion with the higher emotions and feelings of morality and religion. The result is a state of mind completely introspective, rejecting conflicting impressions and regarding all opposition as persecution. The victim himself is the least aware of his pitiful condition. He is under a genuinely hypnotic spell, and can be aroused only by an emotional shock equal in potency to that of the cause of his delusion.

When it is considered that Aberhart has been working on people's minds for over twenty years, it is not surprising that many of them should be utterly helpless under his influence. To say that he did not commence wielding his influence until he introduced the subject of Social Credit, simply is not true. Social Credit was but the fortuitous intrusion of a vehicle peculiarly adaptable to the furthering of his designs. For years he had been sowing the seeds of discontent and self-pity by his own special brand of prophecy and millennialism, presented in such a manner as to fix the minds, hopes and desires of his adherents on the possibilities of a heavenly Utopia "in our time." With a religion essentially "earth-bound" and materialistic, he kept their gaze firmly fixed on the prospect of a heaven on earth. No wonder, then, that after reading a book by Colborne in an Edmonton hotel room one night, Aberhart should have recognized in the theory of Social Credit a convenient medium for adding new stimulus to his prophetic patter. And no wonder, also, that his followers, already fully primed with his Utopianism, should gleefully hail the theory, so completely in accord with their "something-for-nothing" religion, as part of the divine plan ushering in the millenium, and Aberhart as a modern Moses to deliver them from economic bondage.

Quick to sense the reaction, Aberhart, instead of honestly presenting Social Credit as but another human and therefore fallible economic theory, soon boldly announced his newly-found nostrum as the "ECONOMY OF GOD, the only sound plan able to solve our problems—ABSOLUTELY GUARANTEED," and brazenly laid claim to being divinely inspired and specially called of God to put the plan into operation!

An integral part of this iniquitously conceived and treacherously executed political coup was the hell-inspired advocacy of deliberate blindness to all opposing views. The result was a following of rabidly zealous fanatics with minds completely subservient to the will of their leader. Aberhart was their heaven-sent deliverer, their high priest and prophet, and their god the "image" of \$25-per-month-for-nothing, constantly held before their eyes in a frame of religious trickery. In their perverted zeal they willingly sacrificed upon the altar of this false god even the greatest of all human privileges, that of asserting their own individualities, of exercising freely the will and reason given them by God.

Now, that the unrelenting, hard facts are revealing Aberhartism in its truly repulsive ugliness, it must be expected that minds so long restrained by the shackles of subservience to a deceptive chimera should crack under the successive shocks of disillusionment. The revulsion of feeling general disillusionment must inevitably arouse against the fiendish deception perpetrated by Aberhart may reasonably be expected to bring in its train hatred of religion, insanity, suicide and violence. These are the logical fruits of the seeds of boycott, hatred, bigotry and intolerance sown broadcast by Aberhart. It is YOUR duty and our duty to destroy the shoots of these seeds before they have grown to maturity to "bring forth fruit after their kind."

IMPORTANT NOTICE

Owing to illness in the family, business pressure and other reasons, it will not be possible to publish the next issue of The Rebel until about the end of July. However, we hope to come out then with a publication bigger and more interesting than up to the present. In the meantime, we solicit your criticisms, suggestions and subscriptions.

A MODERN "DEN OF THIEVES"

"It is written, My house shall be called the house of prayer, but ye have made it a den of thieves."

On many occasions in the past, Premier Aberhart has made much of the incident in history where Christ ejected the money changers from the temple, with the implication that he ((Aberhart)) were following the Master's example by his political pulpitering from his own "temple," the Calgary Prophetic Bible Institute. In harmony with his customarily loose reasoning, he has not considered it necessary to even attempt a rationalization of this supposed analogy, going on the presumption, as usual, that a mere declaration from his lips, regardless of how silly or contradictory, is sufficient to dispose of any matter as thereafter beyond dispute.

The truth is that a proper interpretation of the spirit of Christ's act of cleansing the temple is just exactly opposite to that given it by Aberhart; and that if ever a "house of prayer" was turned into a "den of thieves," it is the Calgary Prophetic Bible Institute.

The Fifty Big Shots and "financial interests," whom Aberhart represents as the "money changers," may be a bad lot. However, with all their alleged wickedness, they at least have had the decency not to pollute a house of God with their money changing. But Aberhart, the cowardly, unscrupulous twister of Holy Writ, even while he is posing as a divinely inspired man of God, uses his "house of prayer," not directly, for the in itself useful purpose of "money changing" (which Christ did not condemn), but as a sort of headquarters for changing the entire money system itself.

Yes, and worse. It is in the Bible Institute, this alleged house of God, where the head of a political party, with the aid of misapplied Scripture, wheedles thousands of hard-earned dollars from suffering people in exchange for the dross of political promises. It is there where mass bribery takes place in the name of holy religion. It is there where the seeds of hatred, bigotry and intolerance are sown into the hearts and minds of normally decent people and their souls are poisoned with the opiate of lies and slanders administered as gospel truth by a fiendish trickster so morally corrupt that he does not hesitate to use religion—the highest and noblest element in life, to appeal to the lowest—selfishness, superstition and greed. It is there where even the children of the Sunday school are used as innocent tools to aid in furthering propagation of a political theory so devoid of principle and merit that it must be sponsored by deception and fraud.

We repeat, that in the light of Scripture, the Calgary Prophetic Bible Institute qualifies as a particularly vicious "den of thieves." Chartered to preach the Gospel of Jesus Christ, it functions in reality, as a sort of political "opium joint," with religion as a camouflage of respectability for its immoral wares—a hell-inspired deception which even a gang of ordinary thieves would blush to practice.

IS ABERHART SUPERSTITIOUS?

We have long had the feeling that William Aberhart, B.A., would be in his proper element more fittingly as a teacup reader, astrologer, numerologist, or some like "profession" among that tribe of fakers who fleece the weak-minded and gullible by preying upon their superstitions. As things are, there is only this difference, that the ordinary fraud at least has the decency not to use a pulpit as a sales stall for his trash, while Aberhart makes a specialty of peddling his mind- and soul-destroying poison under the guise of religion.

Only a short time ago this super-faker gave clear indication that he is either personally superstitious or so dishonest that he will not hesitate to appeal to the superstitions of others to further his own ends. When in the course of one of his political sermons he made much of the alleged significance of the number 10 combinations in the years 1919, 1928 and 1937. As put at the time, the inference to be drawn was that 1937 was a numerologically auspicious augury for the success of Social Credit. It is significant, too, that until recently, the Social Credit Supplement of the official organ of his party, carried as part of its presumably "educational" material a weekly feature article on the interpretation of dreams. The same paper still features a weekly dissertation on astrology under the caption, "The Message of the Stars," in which religious interpretations are given of the various signs of the Zodiac.

His latest "gags" have to do with prayer for rain and the use of "spiritual power." In regard to the former, one could almost forgive him if his "prayers" were not so intimately tied up with his political hokum and the whole tenor were not one of claiming a sort of special "pull" with the Almighty, and that every drop of rain came in direct response to his prayers, or, perhaps more properly, his incantations.

(Continued on page 4)

IS ABERHART SUPERSTITIOUS?

(Continued from page 3)

"God can kill grasshoppers much better than we can," is a fair sample of the morose piffle of which he has unburdened himself in his fatalistic halldash.

Perhaps more serious is his voluble emphasis on the possibilities of using spiritual power as an economic or political mechanism. On various occasions recently he has stressed that whereas steam, electricity, chemistry, etc., were utilized freely, the greater source of spiritual power had scarcely been touched. This manner of presentation is such as to foster the delusion that spiritual power were something having possibilities of being turned on or off at will, like an electric light switch.

The trickery of the ordinary faker is harmful enough to sub-normal minds. But the use of similar trickery under the guise of religion in relation to partisan politics or a highly technical economic theory is a far greater crime. Done by stealth and deception it is even more sacrilegious than the blasphemy of the open scoffer, for it not only degrades the deceiver, but also drags innocent victims down with him to destruction.

STATE THE REASONS

The Premier has consented to provide written reasons for the dismissals of ex-servicemen, "provided always that the party concerned was agreeable."

This is not at all satisfactory. The reasons should be given regardless of whether or not the person concerned is "agreeable." The hiring and firing of public servants is public business, and the public has the right to know why and how members of its staff are taken on or let out, but particularly in cases where either the government or the servant in question may not be "agreeable" to having the reasons known.

"GIVE HIM A CHANCE!"

Among the many nonsensical absurdities that have assumed the appearance of virtue during the current Aberhartmania, as the result of frequent but thoughtless repetition rather than because of any inherent merit, is the idiotic plea to "Give Aberhart a chance." Although knowing him to be perhaps the worst political scoundrel in Canadian history, having full knowledge of his duplicity and dishonesty and his shameful sacrilegious buffoonery, these people, either because of their selfish wishful hope that perchance by some magic or miracle Aberhart may be able to fulfill his promises, or through a twisted conception of chivalry, they would "give him a chance" to continue his crazy destruction of the province without check or criticism.

It does not appear to have as yet entered the minds of these benevolent "give him a chancers" that the basic objection to Aberhart is not on the score of Social Credit, but against the despicable methods he has employed in the pursuit of the aims he professes to have in view. We have said nothing against Social Credit. It has not been before the people of Alberta. We believe that any and every economic or political theory should be given a fair chance for discussion upon its merits. But when ANY person takes ANY theory and tries to shove it down the people's throats as the "ECONOMY OF GOD," or anything else that IT IS NOT, then we know at once that there must of necessity be something radically wrong with the theory allegedly propounded or something essentially crooked with its proponents. Be a social theory ever so perfect, if it must be forced upon the people by deception, threats, boycott and the pollution of religion, it is wrong and harmful to impose it upon them by such methods. For if the people are so ignorant as to make deception necessary in order to serve their best interests, they are not fit to receive the good it is allegedly intended to bestow upon them. We do not care if Aberhart were able to pay a thousand dollars per month to every citizen. We would still oppose him and his scheming for no amount of material good could possibly offset the moral and spiritual harm wrought by obtaining it through fraud and bribery.

Why should we give this political bandit a chance? After all, there are SOME essential principles in life upon which there should be no compromise. There are SOME questions to which there are no two sides. As one writer has put it: "You cannot see a thief stealing your silver and copulate upon the other side of the question. You dare not say of kidnapping that perhaps, after all, it is not altogether wrong." We have in Alberta a situation where, as events have now PROVEN, an unprincipled demagogue gained virtually dictatorial power by the perpetration of a morally if not in fact an illegal criminal hoax. He insinuated himself and his party into power by a campaign of deception so vile that Satan himself could hardly have improved upon it. Now, after two years of bungling and stalling, it has been officially admitted that the alleged "absolutely guaranteed" plan of an alleged "economy of God" was non-existent during all this time, and power had therefore been obtained under false pretenses. And yet there are people who, knowing the facts, knowing that by his own words and conduct Aberhart has proven himself to be a dishonest racketeer, still say "Give him a chance."

This attitude of supine acquiescence in recognized, indefensible dishonesty, marks the standard of citizenship in Alberta, and if we are willing to condone public wrongdoing by our public servants, even the worst that can happen is too good for us.

THE MAIL BAG

Calgary. I fear that ultimately his (Aberhart's) actions are going to destroy reverence in a large section of the people of Alberta. His Sunday discourses, outside of the political aspect altogether, can be characterized as nothing less than blasphemy.

Veteran. Keep up the good work. But of course you are dealing with a coward of the worst type.

News. Words fail to express my appreciation and admiration in respect to the way you are exposing the filth and deception going on within the province.

Little did we think whilst doing our bit to preserve our country that upon our return we would be forced to financially support such hypocrisy and to see our province dragged to the depths of degradation such as is being done now.

Beckville. Aberhart and his dirty gang should resign. I do not blame the insurgents. At least they are men enough to recognize their past mistakes and try and correct them. (Ed. note: What do you think of them now that they have again compromised with Aberhart, whom the denounced so viciously only a few weeks ago?)

Elk Point. You are doing what I have itched to do from the beginning. I had about come to the conclusion that there were more dumb snickers to the square mile in Alberta than anywhere else on earth.

Canstons. Keep up the good work with The Rebel. Everyone is talking about it.

Edmonton. You have certainly shown, beyond any doubt, that you have the courage to go ahead and everything that has been printed in your paper is the truth.

Bindloss. Fly at it! The truth is mighty and will prevail. Thank you for expressing my views in such clear, concise language.

Tabor. You should take some lessons from that man Aberhart (or we can call anything like him a man). Your expressions are very much too weak to fit the case. Wishing you success in your venture.

(Ed. note: You are right. Our expressions are too weak. But as we cannot afford to print The Rebel on asbestos.

"OTHER METHODS"

The Rebel does not agree with those who contend that Major General Griesbach erred in suggesting that if the government failed to meet the demands of the veterans in regard to dismissals, "other methods" might be employed to obtain justice. Circumstances can arise under which even physical force may be fully justified to compel a government to do certain things or to restrain it from doing others. When a government trespasses upon the rights and privileges of individuals, as the Aberhart government is doing and threatens to do even more, then it is making an illegal use of its power and its conduct is essentially more reprehensible than that of the out and out criminal, who at least does not commit his crime under the guise of governmental sanction. If the Aberhart government persists in its illegal persecutions, boycott, threats, etc., it is openly asking for trouble, and if under such circumstances ordinary, peaceful methods fail to bring justice, the government alone will be to blame for the consequences if injured, affronted and insulted citizens should decide upon the use of "other methods" for the preservation of good government.

REAL CO-OPERATION

Some of our good friends who believe that we are on the right track, go out of their way to encourage their friends to subscribe to The Rebel. It is an excellent way to co-operate, and if you feel that The Rebel should have the widest possible distribution, we invite you to either subscribe for your friends or to urge upon them to do so, particularly those who are still supporting Aberhart.

SUBSCRIPTION FORM

RATES: Full series of 12 issues, including those of April 24, May 14 and May 28, \$1.00; series of 11, commencing May 14, \$1.00; series of 10, commencing May 28, 90c.; series of 9, commencing June 11, 80c.; single copies, 10c.

THE REBEL

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